/5 cont./

551 614 The great majority of the native surnames could not be translated by our informants, who asserted that they did not signify anything in the Tzeltal language. Those for which we could obtain the meaning are: Chan ... snake, of the Ijká clan; Chij ... deer, of the Chik clan; Uax ... wildcat, of the Boj clan; Chikin ... ear, of the Chik clan; and Lot ... lie /Sp. mentira, lie, story, error/, of the Ijká clan.

428 424 551 613 614 The surnames are inherited through the paternal line and constitute the lineages within each clan. The lands formerly belonged to the lineage and could not be alienated. This custom is tending to disappear in recent times, but even today we have found several cases in which only an individual belonging to the lineage can occupy land that has been left without an owner when one has died without leaving male descendants.

166 551 553 614 A native from another municipality or group who comes to Cancuc with the aim of settling down in it must be incorporated into one of the clans, for which it is necessary to change his native surname for a Cancuc one. (The different native groups of this central region of the State of Chiapas have surnames that differ among themselves, and it is through them that their place of origin is shown.) Generally he keeps the Spanish surname and takes a native surname that in Cancuc corresponds to that. One Gómez Tzima from Oxchuc became Gómez Uotán of the Chejeb clan of Cancuc. One Aguilar belongs to the Chik clan, like all the Aguilar of Cancuc. One Santis Kujul, the small son of an Oxchuquero and a woman from Cancuc, gave up his surname from Oxchuc when his father died and his mother's family incorporated him into the Ijká clan, changing the native surname Kujul for that of Lul, "so that he will be from here, and have his chapomales here, and marry here," his maternal aunt of the Chik clan explained to us. These cases are rare. We could not find out before whom these incorporations are carried out. One informant, born [879] in Cancuc, whose paternal grandfather /6/ had come from the municipality of Tenejapa, told us that he had heard his father say that "in the old times the old people arranged that."

844 [759] [842] cloves, and corncake, to keep her "warm and fertile." The placenta can be burned, thrown to the dogs, or deeply buried in case the mother does not want another pregnancy soon. The umbilical cord is put under [789] a three-stone fireplace if the baby is a girl, on top of a tree if it is a boy so that he may become brave and agile when adult.

846 515 A few hours after childbirth, at the latest the next day, both mother and child take a temascal (steam bath). Some women stay in the temascal until they feel completely recovered.

Childhood and Adolescence

789 774 During the first weeks of life, children are in danger of losing their souls because their inexperience makes them an easy prey to the naguales and bad spirits who wander around. As protection, mothers place a small [737] piece of beeswax at the back of the child's head or tie, as a bracelet, a red or blue thread around the wrist. If none of these precautions are taken, the mother has to cover with branches the paths her child walks, so that his soul can easily find its way in case he loses it.

789 852 774 Because of all these dangers, fathers always try to perform the ceremony of "seed the soul of the child" as soon as possible. It • [553] is during this ceremony that the child is given a name, later confirmed according to [608] Catholic ritual at the ceremonial center. A very important aspect of the ceremony is selection of the godparents.

753 776 [888] *Sickness and Death*

Most sicknesses come from infection or malnutrition. To the natives, however, illnesses have a supernatural cause and are ascribed either to the anger of gods and spirits or to old people who have a nagual or who can throw a spell. The most frequent explanation is that naguales or supernatural beings are acting against people. They can adopt human or animal form or appear as

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553 A pair of intersecting principles influences the Christian name which is assigned to a child by the male parent. An important factor in naming is the "saint's day," the parent choosing one of the several patron saints of the day of a child's birth. It appears that in general the name assigned to the child is selected in this way. The choice of one of the appropriate set of saints' names is further conditioned by the preference for assigning the name of some relative of the preceding generation, two such individuals with the same Christian and surnames then standing in a /HELOL/ relationship. The precise interaction of these principles--that is, which overrides the other under what circumstances--is the subject of further investigation.

551 Christian names may be used alone or with surnames in reference to persons; surnames are not used alone. The minor subclass of names which can be identified as surnames reflects family membership in that lineally related males and their female siblings share a surname. The spouses of these individuals will in general not share this surname, nor will they share a single surname among themselves. This distribution of surnames corresponds to the following statement: The offspring of a married couple receive the surname of the male parent.

Three variants on one or another aspect of the above distribution may be noted, though none of them occur in the corpus.

(1) There are contexts in which the Tzeltal surname is

7: Nash E-5 (1957-1967) 1970 NV9 Tzeltal NV9
Amatenango del Valle

building. When they leave the cabildo, they take their staffs as a mark of office.

The central room serves as a courthouse, a place for legislating and administering town affairs, for performing marriages, recording births and deaths, and for inaugurating new officials. Everyone who goes to the courthouse has a specific purpose for being there. Regular attendance means that an established seat and place in the order of greeting and drinking is accorded—even to the anthropologist.

Each day the civil officials assemble at the town hall about eight in the morning and take their accustomed places. Sitting is an official act. In listing the duties of the president, for example, "sitting at the table" was given first in order of importance of his functions by two informants, and in the case of the judges, "sitting at the bench" was listed first.

The president opens official mail and dictates responses to the secretary, now an Indian of the village, who pecks out the letters on an ancient portable typewriter. Since typing is a new skill for him, he makes many errors, and his retrials are accepted with patience and sometimes joking by the president and judges. When the president has an order for the police, it is transmitted to the regidor, who in turn passes it on to the police. The police always carry out their orders in pairs. Interruptions occur as petitioners enter. Men come in to announce the birth of a child and receive the name of the saint's day from the president, who consults the calendar; creditors arrive to request that a debtor be jailed for nonpayment of a loan or interest. When official visitors arrive from the I.N.I. or from the Ejido Commission, the president usually rises and stands at attention, agreeing with everything said. If it is an affair of some importance, the discussion may be continued in the schoolhouse, since the teacher has gained political importance in the town. The Indians rarely oppose departmental or federal officials directly; when they are unwilling to comply with an order, they stall for time, figuring that in the long run time is with them.

When the cabildo serves as a courtroom, it provides a setting for airing not only the grievance which precipitated the court action, but also the entire spectrum of personal relations involved. More women than men resort to court, since the drinking customs for men mean that they are more often the violators of norms. Behavior in the courtroom is controlled by a